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WICKLIFFES WICKET,
OR
A LEARNED AND
GODLY TREATISE OF
THE SACRAMENT,

Made by

JOHN WICKLIFFE.

Set forth according to an ancient
Printed Copie.

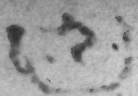
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AT OXFORD,

Printed by Joseph Barnes, and are to be sold by John
Barnes, dwelling neere Holborne

Conduit. 1512.



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TO THE CHRISTIAN READER.



HOsoever shall with a diligent minde consider the violent practises of Romish factours in all actions which they vndertake, & how malitious they alwaies haue been in fastning odious imputatiōs vpon Catholique Professours, that through their sides they may wouid that truth, which with reason they cannot weaken; will easilie perceiue how necessarie it is for vs to be diligent in their defence, especiallie seeing, the cause being common, all their scandalous aspersions redound vpon vs, and our aduersaries remaine still in the gall of bitternes. Out of this abundance of their spitefull hearts, their mouthes speake the worst they can of the chiefe Professours of the Catholique truth; so that often times being as it were swung about vehemently by their passionat oppositions against vs, & so amazed, they father such villanous and improbable speeches vpon our worthies of true religion, that I cannot perswade my selfe, but in their cold bloud themselves mistrust them. I will set down a few for brevitie sake. Can it enter into any mans thought, that *Luther* (commended of his aduersaries for sanctitie of life) should professe that hee tooke

^a In his trea-
tile of Policy
and religion,
part. 2. ca. 32.
Sect. 12. pag.
465.

^b Sect. 13. 14

^c Cic. ad Ar-
tic. li. 1. ep. 16.

^d In proæm.
comment. in
epi. ad Galat.

greater pleasure in eating and drinking ale and double beare, then in the meditation of Christs passion, and resurrection? yet Mr. Fitzherbert the Priest will put this flaunder vpon him, and ^a teach him to speake thus, *Ego Martinus Lutherus vix vllam consolationem ex morte & resurrectione Christi capere possum, ex bonis autē a Deo acceptis vt edere panē, & bibere cervisiā optimē possū.* That is, I Martin Luther can hardly receiue any consolation of the death and resurrection of Christ, but I can take very good pleasure in the goods, that I haue receiued of God, as in eating bread and drinking beare. At which words the Esquire grows so hot, that he is bold to go on, & ^b saie, that Luther was so possessed with the drunken delight of double beare and carnall pleasures, that if a horse, or a mule, or a blacke Iacke, or a barrell of beare could speake, they would shew as much good spirit as he. I see now that to be true of these Romish brokers, which Tully reports of Lucullus, who, to perswade men his histories were written by a Ro-
^c mane, ^c did mingle them with Barbarismes and Solocismes. So that a man could not tell whether Mr Fitzherbert were a Romane Priest, or no, if he did not here & there bespurtle his faire worke with such fowle criminations. Luther hath sufficiently testified what comfort he hath taken in the faith of Christ, when he ^d saith, *In corde meo iste vnus regnat articulus, scilicet, Fides Christi, ex quo, per quem, & in quem, omnes mea diu noctūq, fluunt & refluunt theologicæ cogitationes, &c.* That is, There raig-
neth and beareth sway in my heart this one especially article, to wit, the Faith of Christ, from whom, by whom, and to whom all my theologicall thoughts haue their course and recourse. But you will say, Mr Fitzherbert cites the booke, where

Luther.

Luther saith so much, and therefore incurres not this reprehension. He cites indeed a booke called *Colloquia*: but the worke is ^e forged, and impudently ascribed to Luther, and therefore no credit to bee given to it, although ^f Bellarmine to make himselfe merry, fetch proofes thence; and ^g Ullenberginus tels vs that Luther in his *Colloquia Mensalia* affirmes, that we shal for recreations sake play with little dogs in heaven. But the day will come, when these popish heretikes shall knowe, that ^h without shalbe dogs and enchanterers, and whoremongers, and murderers, and Idolaters, and whosoever loveth or maketh lies. But this was not only Luthers portion. Their forefathers vsed renowned Wickliffe no better, but rather worse. It is not vnknowne to any of meaner skil of what execrable opinions they make him the Author; who least they might haue bin refuted, were not content with digging his ⁱ bones out of the graue, ^{*} aboue fortie yeares after his burial, and burning them to ashes which they threw into the river, vnlesse also they had burned his ^k bookes: which fact seemed so odious euen to the common sort, that they made ^l songs vpon the Archbishop of Prage for this barbarous attempt. But if they had not done this, they had not shewed themselves to be the true offspring of the heathenish Romans who were wont to burne ^m *monimenta clarissimorum ingeniorum in comitio ac foro, arbitantes illo igne conscientiam generis humani aboleri*. Neither did this foolish crueltie ende here; but they persecuted with fire and fagot all such as had anie of his bookes. Let vs heare Polydore Virgil, ⁿ Illi, saith he, *commentarij [Wicleffi] quamvis breues, longo tempore durarunt, ut etiam nunc e mani-*

^a Vid. Polan. Synrag. Theol. l. 1. c. 32 & la Verheid. in Prestant. theol. Imaginib. in vit. Luthe. ri. pag. 27.
^f Lib. 1. c. 5.
^g de verbo Dei 8 Causa 19. p. 639.
^h Apoc. 22. 15
ⁱ Anno Dom 1428. teste Gu. Linwood (qui tū vixit) Gloss. in Provinc. Constit. Angl. tit. de Magist. c. 2.
^{*} Wickliffe died, 1385. Walsingham. in hypodigm. neust p. 537.
^k Conc. Const Sess. 15. pag. 1089. 1090. edit. Crab. Huf. in appel. ab Archiep. ad Pap. fol. 90. 91. 106.
^l V. d. Disput. capit. Eccles. Pragens. cum Rokyzana. To. 3. Antiq. Lect. Canisij. & Cochlx. l. 1. hist. Huf. f. 18.
^m Tacit. in Agric. & lib 4. Annal.
ⁿ In fine lib. 19. hist. Angl.

• Vid. eius l. 3
Comment. in
Arist. Polit. &
M. James his
Apol. of Wick-
liffe, p. 60. 62.
P In Rich. 2.

¶ Hist. Hus. l. 1

Hypodig.
Neustr.

¶ Rat. 10.

¶ Resp. ad re-
fut. O. hand.
Proposit. 8. p.
vlt.

*bus plebis auferri nequeant, tamen si ob id scelus nonnulli vi-
vi interdum comburantur cum suis libellis.* The bookes of
Wickliffe, although they were but short, yet they endured a
long time, so that now they cannot bee taken from the com-
mon people, although for this their wickednesse [forsooth]
many of them are burned with their bookes. Now when
they thought they had made all sure, they began to put
vpon him what opinions they could devise, which they
did set out with that boldnesse, that *Melancthon*, and
other Protestants haue beene brought also into their
dissimulation. Hence, out of beleife that these were his
opinions, the cholerike Monke *P. Walsingham* called
Wickliffe quasi wickebelese: and *Cochleus* meaning to be as
acute as any cloister Monke, alloweth of this explicati-
on, and ¶ fetcheth it also from the Duch Idiom, where-
in *Lebe*, or *Lese*, signifies *life*; *wick*, or *zwicht*, signifies
wicked. But we may endure this better, then that which
the same Monke ¶ saies of *Wickliffe*, that *hee breathed out
his soule to hell*. I should not haue thought that Monkes
in their celles had knowne such mysteries, had not the
Iesuits (more abstracted and sublimated in their appre-
hensions) gone about to perswade me so. For ¶ *Campion*
saith that *unum caelum capere non potest Calvinum*, one
heaven cannot hold *Calvine*, and those Princes which
lived in the time of Poperie. But ¶ *Coster* wisheth him-
selfe damned with *Lucifer*, if ever any *Lutheran* be saved.
I thinke he rather spake as he wished; for no Papist shal
ever be able to proue that he knewe so much. Of howe
much better spirit was holy *Husse*, who out of know-
ledge of *Wickliffes* sanctitie in life and doctrine, which
God rewardeth with ever happy blisse, wished his soul
there

there where *wickliffes* was. *Utinam*, ^usaith he, *anima mea esset ibi, ubi est anima Ioannis Wickliff*. Whole writings, maugre the furious attempts of Papists, haue bin kept hitherto by Gods louing providence, to convince them of crueltie and impudencie. Now amongst some of those I present to thy view this little Treatise, called *wickliffes wicket*, which heretofore hath beene so persecuted with fire and fagot, as I haue noted before out of *Polydore*, and thou maist read in M. *Foxe* his Monuments. In this discourse hee teacheth the true doctrine of the sacraments with the now Church of England, which he also did in other Treatises, as learned M. *James* hath very well shewed in the 7. Cap. of his Apol. for *wickliffe*: Although *walsingham*, to make his doctrine of the Sacraments odious, reports, that *wickliffe* affirmed, that, if in the Eucharist, *ibi esset corpus Christi, in fractione se posse frangere collum Dei sui*, there were Christs body, he could (I tremble to speake it) breake his Gods necke. But how religiously hee speakes of Gods holy Sacraments, it will appeare by reading this Treatise; whence if thou gather comfort giue the glory to God, who is wonderfull in his Saints. I could not wrap this talent in a towell and hide it, but put it forth to vse, remembering what one said in *Tacitus*, *Suum cuiq; decus posteritas re- pendit*. Farewell, From Corpus Christi College in Oxford, Iuly 6. MDCXII.

^u Conc. C68.
Sess 15. art
26. p. 1088.

^x Hypodig.
Neustr. p. 139

Thine in Christ Iesus

HENRY JACKSON.

of the Sacraments was, I think, a faithful, and
and a very good of nature, and a very good of nature. Whole with
things among the various attempts of Papists; and his
testimony by God's leading providence, to convince
the most curious and inquisitive. Now among some
of those I present to my view this little Treatise, called
the Sacraments, which heretofore hath been so
quoted with the and sagor, as I have noted before
of old, and this must read in M. For his Memo-
rials in this discourse, the teacher of the doctrine
of the Sacraments with the now Church of England,
which he also did in other Treatises, as learned M. James
hath very well shewed in the 7. Chap. of his Answer
to the Sacraments, although he was to make his doctrine of
the Sacraments odious, reports that Wycliffe affirmed,
that in the Eucharist, it is not even Christ, in his
own person, but only a figure, as the Bishop of
he could I tremble to speak, break his God's neck.
But how religiously he speaks of God's holy Sacra-
ments, it will appear by reading this Treatise, whence
if thou gather comfort give the glory to God, who is
wonderful in his Saints, I could not wrap this talent in
a towel and hide it, but put it forth to use, remembering
what one said in Tacitus, summa est, deum potius re-
pudiare. Facwell, From Corpus Christi College in
Oxford, 1578. M.D.CXII.

of the Sacraments
the Sacraments

Thine in Christ Jesus
Henry Jackson.



I beseech you brethren in the Lord Christ Iesu, and for the
loue of the spirit to pray with me, that we may be vessels to
his laude and praise what time soever it pleaseth him to call
upon vs. Roman. 15. Cap.

FOR somoche as our Saviour Je-
sus Christ (when he walked here
on earth, with the Prophets
which were before him and the
Apostles which were presentlie
with him, whom also he lyfte after
him, whose hertes were molified
with the holy Ghost) warned vs, &
gaue vs knowledge that there were two maner of
waies, the one to life, the other to deaht, as Christ, saith
in the gospel; *How straght and narrow is the waie that* Mat. 7. 13. ve.
leadeth to lyfe, and there be but few that finde it; But howe Luk. 13. 24.
large and brode is the way that leadeth to dampnation, and
there be many that enter in therat. Therefore pray we her-
telie to God that he of his mere mercie will so streng-
then vs, with the grace & stedfastnes of his holy sprite,
to make vs strong in spirituall living after the Evange-
licall gospel; so that the world, no not the very infi-
dels, papists and Apostates can gather any occasion to
speake evill of vs, but that wee maie entre into that
straight gate, as Christ our Saviour and all that follow
him haue done, that is, not in ydle living, but in diligent
labou-

Mat. 7.

Luk. 11. 11

James. 1.

* Apoc. 3. 10.

Mar. 24.

Dan. 11.

labouring, yea in great sufferance of persecution, even to the death, and that we finde the way of everlasting life, as he hath promised, wher he saith; *He that seeketh, findeth, that axeth receiveth, and to him that knocketh it shalbe opened.* Also Christ saith; *and if thy sonne axe thee bread, wilt thou giue a stone? Or if he axe thee fish, wilt thou giue him a serpent? If yee (which are evill) can giue good things to your children, how much more shall your heavenlie father giue a good sprite to them that axe it of him?* S. James saith: *If any man lacke wisdom let him axe it of God, which giveth to all men, if they axe it in faith, and vpbraideth none; for he that doubteth is like to the waues of the sea, that are blone about with every blast of winde. Thinke not that such shall receive any thinge of the Lord. For a man duple in soule is unstable in all his waies, as it is written. Wherefore* let vs pray to God that he * *keepe vs in the houre of temptation that is coming in all the world.* For as our Saviour Christ saith; *when yee see that abomination of desolation that is spoken of by the Prophet Daniell, standing in the holie place, as Christ saith (he that readeth let him understand.)* But for bicause that every man cannot haue the booke of Daniel to know what his prophesie is, Loo his words. Towarde the last dayes the king of the North shall come, and the armes of him shall stand, and shall defile the sanctuarie and he shall take awaie the continuall sacrifice, and hee shall giue abomination into desolation and wicked men shal find a testament gylfullie, but they that know their God shall holde and do, and the learned men in the people shall teach full many men, and they shall fall on the swerde, into fire, and into captivitie many daies, and when they fall downe they shalbe arayed by a litle helpe, and full many shalbe ioined to them gylful.

sylfully, and some learned men shall fall through them and
 be all one with them. And the chosen shall be together, and
 shall be made white till a time determined. For yet another
 time shall be, and the king shall doe by his will, and then hee
 shall be raised and magnified against each God, and against
 the God of Gods shall he speake great things, and hee shall be
 raised till the wrathfulnesse before determined hee perfectly
 made, and he shall not regard the God of his fathers, and hee
 shall be in the concupiscence of women, & shall not regard any
 of the Gods, for he shall reise against all things. For sooth hee
 shall honour the God Moazim in his place, and hee shall wor-
 ship a God whom his fathers knew not, with gold, with siluer,
 pretious stones, and with pretious things. And hee shall doe
 make strong the God Moazim with the alient or strange God
 which he knewe. And he shall multiplie his glorie, and hee
 shall giue to them power in many things, and he shall depart
 the land at his will. Hitherto bee the wordes of Daniel.
 Who may se a greater abomination, then to se the
 people to be led away from God, being taught to wor-
 ship for God, that thing that is not God, nor Saviour
 of the world. For thought it be their God, as it is writ-
 ten by a Prophet, saying, The Lords comming shall make
 low the Gods of the earth, which are their godnes that beleue
 in them, which may not make them safe, as it is written by
 S. Paul. Ye men of Athens, I perceiue that in all things ye Ac. 17.
 are vaine worshippers of Idols, for I passed by and saw your
 mawmetes, and found an alter, in the which was written, to
 an unknowne God; Therefore the thing which ye know not
 ye worship as God. This thing shewe I vnto you: God which
 made the world and all things that be in it; This for soth, hee
 is Lord of heauen and of earth, and hee dwelleth not in the
 temple

(4)

temple made with hands, nether hath hee need of any thing, for he giueth life to all men and breath every where, and hee made of one all kinds of men to inhabite on all the face of the earth: Determining times ordained and termes of the dwelling of them to seeke out God; If peradventure they might finde him, although he be not fearre from ech of you. And againe he saith: ye shall not thinke that the living God is like to gold, silver, either any graven thing, or painted by craft, either taught by man, for God despiseth the time of the unknowne things, and hee sheweth every where that all men should doe pennance, and hereof the Clerkes of the lawe haue great need, which haue ever beene against God the Lord, both in the old lawe and the newe, to sleie the Prophets that spake to them the words of God. yea they spared not the sonne of God, even when the temporall iudge would haue delivered him; and so forth of the Apostles, and Martyres that haue spoken truely of the word of God to them; and they say it is heresie to speake of the holy Scripture in English, and so they would condempne the holy Ghost that gaue it in tongues to the Apostles of Christ, to speake the word of God in all languages that were ordained of God vnder heaven as it is written. And the holy Ghost descended vpon the heathen, as hee did vpon the Apostles in Ierusalem, as it is written. And Christ were so mercifull to send the holy Ghost to the heathen men, making them partakers of his blessed word, why should it then be taken away from vs that be christen men?

Consider you whether it bee not all one to deny Christs words for heresie, & Christ for an heretike; for if my word be a lye, thā am I a lyar that speak the word.

There.

Math. 12.

Act. 2.
Iohel. 3.

(5)

Therefore if my words be heresie, then am I an heretike that speake the word; therefore it is all one to condempne the word of God in any language for heresie, and God for an heretike that spake the word: for he and his word is all one and they may not be separated, and if the word of him be the life of the world, as it is written; *Not only by the bread liveth man, but in every word that commeth out of the mouth of God, & every word of God is the life of the soule of man*, as saith S. Iohn; You haue an ointing of the holy Ghost and nede not any man to teach you in al things which is his blessed word wherein is all wisdom and conning & yet ye be alwaies to learne as well as we. Howe may any Antichrist for dread of God take it away from vs that be Christen men and thus to suffer the people to die for hunger in heresie and blasphemie of mans law that corrupteth & sleeth the soule as pestilence sleeth the body, as David beareth witnesse where he speaketh of the Chaire of pestilence, and moost of all they make vs beleue a false lawe that they haue made vpon the secret hooft, for the falsest beleue is taught in it. For where finde ye that ever Christ or any of his Disciples or Apostles taught any man to worship it. For in the masse Creede, it is said, I beleue in one God only our Lord Iesu Christ, the son of God only begotten and borne of the father before all the world, the god of god, light of light, very God of very God, begotten and not made, and of one substance even with the father by whome all things be made, And in the Psalme, *Quicumque vult*, it is said, the father is God, the son is God, the holy ghoste is God, vnmade is the father, vnmade is the son, & vnmade is the

Mat. 4.

I thinke wee should read
sacred booke

A. 3.

holy

Mat. 26.
Mar. 14.
C
Mat. 4.
Ioh. 6.
J
 holy Ghoste. And thou then that art an earthly man by what reason maiest thou say that thou makest thy maker? Whether may the made thing say to the maker, *why hast thou made me thus?* or may it turne againe, and make him that made it? (God forbid) now answerest thou & saiest, that every day, thou makest of bread the body of the Lord, the flesh & bloud of Iesu Christ, God and man. Forsooth thou aunswerest greatly against reason by those words that Christ speke at his supper on *Serethursdaie* at night, that Christ tooke bread, and blessed it, and brake it, and gaue it to his Disciples, and Apostles, and said, *take ye, and eate ye, this is my body which shalbe given for you. Also he taking the cuppe gaue thanks and gaue to them saying: drinke ye all hereof, this is my bloud of the newe Testament, which shalbe shed out for many into the remission of sinnes; as saith Luke; when Iesus had taken bread, he gaue thanks and brake it to them, and said, take ye, eate ye, this is my body that shall be given for you, doe ye this in remembrance of me.* Nowe vnderstand ye the words of our Saviour Christ, as he spaketh them one after another. For he tooke bread, and blessed, & yet what blessed he? The Scripture sayeth not, that Christ tooke bread and blessed it, or that he blessed the bread which he had taken. Therefore it seemeth more that he blessed his Disciples and Apostles, whome hee had ordained witnesses of his passion, and in them he lifte his blessed word which is the bread of life, as it is written, *not only in the bread liveth man, but in every word that proceedeth out of the mouth of God.* Also Christ saith, *I am the bread of life that came downe from heaven, and Christ saith also in Iohn, the wordes that I haue spoken to you be spirit of life.* There-

Therefore it seemeth more that he blessed his Disciples, in whom the bread of life was left moore then in materiall bread; for the materiall bread hath an ende, as it is written in the Gospell of Matthewe, that Christ said, *All thinges that a man eateth goeth downe into the wombe, and is sent downe into the draughte awaie, and it hath an end of rotting, but the blessing of Christ kept his disciples and Apostles both bodily and gostly as it is written, that none of them perished, but the sonne of perdition that the scriptures might be fulfilled.* And the scripture saith that Jesu tooke bread and brake it and gaue it to his disciples and said, *take yee, eate yee; This is my body that shalbe given for you.* But he said not, *this bread is my bodye, or that the bread should be gived for the life of the world, for Christ saith; what and if yee shall see the sonne of mā ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing.* Christ saith also, *Verily, verily, I say vnto you, except the wheat corne fall into the ground and die, it bideth alone, but if it die, it bringeth forth much fruit.* Here mē may see by the words of Christ that it behoved that he died in the flesh; & that in his death was made the fruit of everlasting life for all thē that beleue on him, as it is written; *For as by Adam all die, even so by Christ shall all liue and every man in his owne order, for as one clearenesse is in the sun, another in the moone, and a ster in clearenesse is nothing in comparison of the sun; Even so is the againe rising of the dead men, for we be sown in corruption, and shall rise againe incorruptible, we are sown in infirmitie, and shall rise againe in strength; we are sown in naturall bodies, and shall rise againe spirituall bodies.* Then if Christ shall change thus our deadly bodies by death, Mat. 27,
and.

Mat. 15. 17. 18

Iohn. 13.

Ioh 6.

1. Cor. 15.

Mark. 15.
Luk. 23.

and God the father spared not his owne sonne, as it is written, but that death should reigne in him as in vs, & that he should be translated into a spirituall body, the first againe rising of dead men: then how saie the hypocrites that take on them to make our Lords body? Loo whether make they the glorified body, ether make they againe the spiritual body, which is risen from death to life, either make they the fleshly bodie as it was before he suffered death, and if they say also that they make the spiritual body of Christ, it may not be so, for that thing that Christ said and did, he did it as he was at supper before he suffered his passion; and it is written, that the spirituall body of Christ rose againe from death to life; Also he ascended vnto heaven, and that he will abide there till he come to iudge the quicke & the dead. And if they saie that they make Christs body as it was before he had suffered his passion, then must they needes grant that Christ is to die yet (for by all holy scriptures he was promised to die, and that he should giue Lordship of everlasting life.)

Mat. 18.

Furthermore if they saie that Christ made his bodie of bread, with what word made he it? Not with these words, *Hoc est corpus meum* (that is to saie in English) *this is my body*, for they be the words of giving and not of making which he said after that he brake the bread, then departing it among his disciples and Apostles. Therefore if Christ had made of that bread his body, he had made it in his blissing, or else in giving of thanks, and not in the words of giving. For if Christ had spokē of the materiall bread that he had in his hands, as when he said, (*Hoc est corpus meum*) *this is my body*, then had it beene

been made before, or els the word had ben a lie. For if I saie, this is my hand, and it be not my hand, then am I a lie; Therefore seke it busely if ye can finde two words of blessing or of giving of thanks wherewith Christ made his body and bloud of the bread and wine : For if yee might once finde out those words, then should ye wax great maisters aboue Christ. And then ye might be givers of his substance, and as fathers and makers of him, and that he should worship you, as it is written; Thou shalt worship thy father and mother. Of such as desire Exod. 20. such worship against Gods law speaketh S. Paul of the man of sinne, that avarieth himselfe as he were God. And he is worshipped over all things as God and sheweth him selfe as he were God. Whether our Cleargie bee guiltie of this, deme ye, or they that know most. For they saie that when yee haue said *Hoc est corpus meum*, that is to saie *this is my body*, the which yee call the words of consecration, or els making, and when they be said over the bread, ye say that there is left no bread, but it is the body of the Lord, so that in the bread there remaineth nothing but an heape of Accidents as whytnes, ruggednes, roundnes, savour, touching, and tasting, and such other Accidents. Thā if thou saist that the flesh & bloud of Christ that is to saie his manhood, is made more or 2. Thess. encreased by so much as the ministration of bread and wine is, the which ye minister, if ye saie it is so, the must you needes consent that the thing is not God to daie shalbe God to morrow, yea & that thing which is without spirit of life, but groweth in the field by kinde, shalbe God another time. And we all ought to beleue that Mat. 1.
Luke. 1.
Palm. 162. he was without beginning, and without ending, be-

gotten and not made; for if the manhoode of Christ were encreased everie daie by so much as bread & wine draweth to that ye ministre, he should waxe more in one day by cartloades then he did in 32 yeares when hee was here on earth. And if thou makest the body of the Lord in those words; *Hoc est corpus meum*, that is to saie, *This is my body*; And if thou mayest make the body of Lord in those words, *This is my body*, thou thy selfe must be the person of Christ, or else there is a false God, for if it be thy bodie as thou saist, then is it the bodie of a false knaue, or of a drunken man, or of a thief, or of a lecherour, or full of other sinnes, and then ther is an vn-cleane body for anie man to worship for God. For and Christ had made ther is body of materiall bread in the said words, as I know they be not the words of making, what earthlie mā had power to do as he did, for in al holy scripture frō the beginning of *Genesis* to the end of the *Apocalyps*, there be no words written of the making of Christs bodie, but there bene written that Christ was the sonne of the father, and that he was conceived of the holy Ghost, and that he tooke flesh & bloud of the *Virgin Marie*, and that he was dead, and that hee rose againe from death on the third daie, and that he ascended to heaven very God and man, and that wec should beleue in all scriptures that ben written of him, & that he is to come to iudge the quicke and the dead, & that the same Christ Jesu king and Saviour, was at the beginning with the father & the holy ghost, making al things of nought, both heaven and earth, and al that bene in it. working by vertue of his word, for he said, *be it do, and it was done*, whose workes never earthly man might cō-

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comprehend either make. And yet the wordes of the making of these things ben written in the beginning of *Gen. 1.* Genesis, even as God spake them; & if ye cannot make the worke that he made, and haue the word by which he made it, how shal ye make him that made the works and you haue no words of authoritie, either power left you on earth by which ye should doe this; but as ye haue fained this craft of your false errors which some of you vnderstand not. For it is prophesied, *They shall haue eies and see not, and eares, and heare not, and shall see prophecies & shal not vnderstand, lest they were converted, for I hide them from the hearts of those people, their hertes are greatly fatted:* and this thing is done to you for the wickednesse of your errors in beleue. Therefore be converted from the worst sinne, as it is written, when Moyses was in the Mount Synay with God, the people made a calfe and worshipped as God; And God spake to Moyles, *Goe, for the people haue done the worst sinne to worship a false God.* But now I shall aske ye a worde; answer ye me, whether is the body of the Lord made at once or at twice? is both the flesh and the blood in the hoozte of the breade? or else is the flesh made at one time, and the blood made at another time? that is to say, the wine in the Chalice? if thou wilt say, it is full, & whole the manhood of Christ in the hoozte of bread, both flesh and bloud, skin, heare, and bones, then makest vs to worship a false God, in the Chalice, which is coniured when we worship the bread. And if ye say, the flesh is in the bread, and the blood in the wine, then thou must grant, if thy craft be true (as it is not indeed) that the manhood of Christ is departed and that hee is

made too times; for first thou takest the hooft of bread
 other a peece of bread; and makest it, (as ye say) & the
 innocent people worship it, and then thou takest to
 thee the Chalice and likewise marrest (makest I would
 haue said) the bloud in it and then they worshippen it
 also; and if it be so, as I am sure, that the flesh and bloud
 of Christ ascended, then be ye false harlots to God and
 to vs: for when wee shalbe houfled, ye bring to vs the
 dry flesh and let the bloud be away for ye giue vs after
 the bread wine and water, and sometimes cleane water
 vnbleffed (rather coniured) by the verue of your craft,
 * and yet ye say, vnder the hooft of bread is the full man-
 hood of Christ; then by your owne confession must it
 needs be that we worshippen a false God in the Cha-
 lice, which is vnconiured when we worship the bread,
 and worship the one as the other. But where finde ye,
 that ever Christ or any of his Disciples taught any man
 to worship this bread or wine? Therefore what shall
 we say of the Apostles, that were so much with Christ,
 and were called by the holy ghost, had they forgotten
 to set it in the Creed, when they made it, that is christe
 mens beleue, or elles we might say, that they knewe no
 such God, for they beleue in no more Gods but in him
 that was at the beginning, and made of naught all man-
 ner things, visible, and invisible. This Lord tooke flesh
 and blood being in the Virgin, the same God. But ye
 haue many false waies to beguile the innocent people
 with sleighes of the find. For ye say, that in every hooft
 either peece is the whole manhood of Christ, either ful
 substance of him. For ye say, as a man may take a glasse,
 and breake the glasse into many peices, and in every
 peice

peice properly thou maist see thy face, and thy face not parted; So ye say the Lords body is in each hooft either peice and his body not parted. And this is a ful subtile question to begile an innocent foole; but will yee take heed of this subtile question, how a man may take a glasse and behold the very likenesse of his owne face, and yet it is not his face, but the likenesse of his face, for and if it were his face, then he must needs haue two faces, one on his body and another in the glasse. And if the glasse were broken in many places, so there should be many faces, more by the glasse then by the body & each man shall make as many faces to them as they would. But as ye may se the mind or likenesse of your face which is not the very face, but the figure thereof: Luke, 22. so the bread is the figure or minde of Christs body in earth, and therefore Christ said; *As oft as ye doe this thing, do it in mind of me.* Also ye say, as a man may light many candles at one candle, and the light of that candle never the more nor neverthelesse; So ye say that the manhood of Christ descendeth into each part of every hooft, and the manhood of Christ never the more, nelesse; where then becommeth your ministrations? For if a man light many candles at one candle, as long as they brenne, there will be many candles lighted, and as well the last candle as the first, and so by this reason, if you shall fetch your word at God, and make God, there must needs be many Gods, and that is forbidden in the first commandement. And as for making more, either making lesse of Christs manhood it lieth not in your power to come there nigh, neither touch it, for it is ascended into heaven in a spirituall body, which bee

Luke, 22.

Exod. 20.

Ioh. 10.

Luk. 22.

Apocal. 17.

Rom. 2.

1. Pet. 3. 21. 22

Mat. 1.

Mat. 11.

suffered not Mary Magdaleyne to touch, when her sins were forgiven to her. Therefore al the sacraments that be left here in earth, be but minds of the body of Christ; for a sacrament is no more to say, but a signe, or minde of a thing passed or a thing to come, for when Iesu spak of the bread and said to his Disciples; *As ye doe this thing doe it in mind of me*, it was set for a mind of good things passed of Christs body, but when the Angel shewed to Iohn the sacraments of the woman, and of the beast that bare her, it was set for a minde of evill things to come, on the face of the earth, and great stroying of the people of God. And in the old law there were many figures or minds of thinges to come. For before Christ the circūcision was cōmanded by a law. And he that kept not the law was fleine. And yet Saint Paule saith, *Neither is it circumcision that is openly in the flesh, but he that is circumcised of hert in spirit. Not the letter whose perusing is not of men but of God.* Peter saith also, *That baptisme of Like forme maketh not vs safe, but the putting away of the filthinesse of the flesh, but the having of good conscience in God by the againe rising of our Lord Iesu Christ from death, that we should bee made heires of everlasting life, he yeade into heaven, and Angels, and powers, and vertues ben made subiects to him.* And also the Scripturs say of Iohn Baptist, that he preached in the wildernesse and said, *A stronger then I shall come after me, and I am not worthie to knele downe and unlace his shoe,* and yet Christ said, that *he was more then a Prophet.* How may ye then say, that ye be worthy to make his body, and yet your workes beare witnesse that ye be lesse then Prophets. For if you were not, ye should not teach the people to

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worship the sacraments or minds of Christ, for Christ himselfe, which sacraments or figures ben lawfull as God taught them, & left them vnto vs, as the sacrifices other minds of the old law were full good, as it is written; *They that kept them should liue in them*; and so the bread that Christ brak was left to vs for mind of things passed, for the bodie of Christ, that wee should beleue he was a very man in kind as we be; and God in vertue and that his manhood was susteind in food as ours be. For S. Paul saith, *he was very man, and in habite hee was found as man*. And so we must beleue that hee was very God and very man together, and that hee styed vp very god and very man to heaven, and that he shal bee there till he come to deme the world. And that wee may not see him bodily being in this life, as it is written; For hee saith, whom ye haue not, ye loue, into whom ye nowe, not seeing, beleue. And Iohn saith in the first Gospell, *no man saue God, none but the only begotten sonne that is in the bosome of the father, he hath told it out*. And Iohn saith in his 1. Epist. 3. Chap. *Every man that sinneth, seeth not him, neither knoweth him*; by what reason then say ye, that be sinners, that ye make God: truely this must needs be the worst sinne, to say that ye make god, and it is the *abomination of discomfort* that is said in Daniell the Prophet, *standing in the holy place, hee that readeth let him vnderstand*. Also Luke saith, that Christ tooke the cup after that he had supped and gaue thanks & said; *This cup is the newe testament in my blood that shal be shed into the remission of sins for many*; now what say ye, the cup which he said is the new Testament in my blood, was it a materiall cup in which the wine was that hee
gaue

Mar 11.

Rom. 10.

Luk 22.

Mar. 16.

Mar. 20.

gaue his Disciples wine of, or was it his most blessed body in which the blessed blood was kept till it were shed out for the sinnes of them that should bee made safe by his passion? nedes must we say that he spake of his holy body, as he did when he called his passion, either suffering in body a cup when he prayed to his Father, or he went to his passion and said; *If it bee possible that this cup passe from me, but if thou wilt that I drinke it, thy will be done.* He spake not here of the material cup, in which he had given his Disciples drinke, for it troubled not him, but he prayed for his great sufferance and bitter death, the which he suffered for our sinnes, and not for his. And if he spake of his holy body and passion when he said; *This cup is the new Testament in my bloud;* So he spake of his holy bodie, when he said, *this is my body which shall be giuen for you,* & not of material bread which he had in his hand. Also in another place he calleth his passion a cup, where the mother of Zebedeus sonnes came to him, and axed of him that her two sons when he came to his kingdome might sit one on his right side, and one at his left side. And he answered & said, *woman, thou wotest not what thou axest,* then hee said to them; *may ye drinke of the cup that I shall drinke, and they said, yea Lord.* And he said, *ye shall drinke of my cuppe, but to sit on my right hand or left hand, is not mine to giue, but to the Father it is proper.* But in that hee said ye shall drinke of my cup, he promised them to suffer tribulatiō of this world as he did, by the which they should enter into life everlasting, and to be both on his right hand. And thus ye may see that Christ spake not of the material cup, neither of himselfe, nor of his Apostles, neither

ther of materiall bread, neither of materiall wine. Therefore let everie man wiselie with meke praiers, and great studie, and also charitie read the words of God and holie Scriptures; But manie of you bee like the mother of Zebedeus sonnes, to whom Christ said, *thou wotest not what thou axest*. So manie of you wot not what ye axe, nor what ye doe, for if ye did, ye would not blaspheme God as ye doe, to set an alien God in steed of the living god. Also Christ saith, *I am a very vine*. Wherefore Iohn. 15. worship ye not the vine for god, as ye doe the bread? Wherein was Christ a verie vine? Or wherein was the bread Christs bodie? In figuratiue speech, which is hid to the vnderstanding of sinners. Then if Christ became not a materiall either an earthlie vine, neither materiall vine became the bodie of Christ, So neither materiall bread was changed from his substance to the flesh and bloud of Christ. Iohn. 2. Haue ye not read when Christ came into the temple, they axed of him what token he would shew that they might beleue him. And hee answered them, *cast downe this temple, and in three daies I shall raise it againe*, which words were fulfilled in his rising againe from death. but when he said, *undo this temple*, in that that he said this, they were deceived; for they vnderstood it fleshlie, and had wente that he had spoken of the temple of Ierusalem for because he stood in it. And thereof they accused him at his passion ful falselie, for he spake of the temple of his blessed bodie, which rose againe in the third daie. And right so Christ spake of his Mat. 26. holie bodie when he said, *this is my body which shalbe gi-* Luk. 22. *uen for you; which was given to death*, and into rising againe to blisse, for all that shal be saved by him; but like